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THE
NEW OECONOMY
OF *Economy*
HUMAN LIFE.

IN THREE PARTS.

PART. I. Of the Imperfections and Folly of
Man considered as a *Relative and Social Being*.

PART II. Of the Duties of Man as a *Member*
of the Community and an Individual.

PART III. Of the lesser Duties of Life incum-
bent on Man as a *Dependant Creature*.

L O N D O N :

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NEW ORGANOLOGY
OF
HUMAN LIFE.



LONDON:

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THE
NEW OECONOMY
OF
HUMAN LIFE.

CHAPTER I.

*Against murmuring at the Dispensations
of PROVIDENCE.*

SON of man, why vauntest thou thyself, and art puffed up with pride for thy imaginary perfections. Of what art thou proud?—Of thy power, thy cunning, thy swiftness, or thy fidelity?

Thou art not so strong as the horse, so subtle as the serpent, so swift as the stag, or so faithful as the dog.

B

Thou

Thou art ever discontented with thy condition, murmuring against the dispensations of providence, and thus accusing the Most High of injustice.

But beware, rash man, or vengeance, terrible as the dusty whirlwinds of the Arabian deserts, and sudden as the lightning's flash, shall overtake thee, and pour upon thy head the just indignation of an offended Creator.

It is not for thee, O man, to prescribe laws for the Almighty, to penetrate into the secret councils of the God of heaven and earth; whose ways are inscrutable, but always just; whose dispensations are intricate, but always wise.

Shalt thou, a worm of the earth, presume to call the Ruler of the Universe to account?

Shalt thou, a child of Folly, dare to question the marvellous works of the Father of Wisdom?

The Lord is mighty, and he is wise. His wisdom is over all his works; and with his breath he can form ten thousand worlds.

Be not then proud; for pride was not made for man: but imitate thy Saviour.

viour.—Like him, be meek and modest, humble and submissive; so shalt thou have peace within thy own breast, and care and misery shall not approach thy dwelling.

In humility there is wisdom, and in a perfect resignation to the divine will there dwelleth a contented mind; but in pride and arrogance folly reigneth; and misery, and inquietude, and distrust are ever the foul brood of vice.

Question not then the wisdom of the Deity; but bow thy head in silence; and admire those wonderful works and secret ways thy shallow understanding cannot fathom.



CHAPTER II.

*Against HYPOCRISY, SELF-
CONCEIT, DETRACTION,
MENTAL AVARICE, FLAT-
TERY, and WOMEN.*

S EEM not righteous overmuch; for so shalt thou be deemed an hypocrite, and every one shall despise thee.

Be not wise in thine own conceit, or thou shalt not advance thyself in wisdom, but be looked on as a fool.

The fear of the Lord is the beginning of wisdom, and the observance of his precepts is the completion of it.

Acquire all the virtues, and excel in whatever is praise-worthy; so shalt thou obtain content here, and eternal felicity hereafter.

Detract not from the worth of the absent, neither speak ill of any man. To do these things shews both a weak head, and a corrupt heart.

If thou reprovest any man, do it with sincerity and plainness; or thy reproofs will be taken for malice, and thy admo-

admonitions, how just soever, will not be regarded.

The hoarding up of knowledge is the worst kind of avarice. If the God of Wisdom has furnished thee with superior intellectual accomplishments, approve thyself a worthy member of that community to which thou art linked, by opening the mental eyes of, and instructing those who need thy instruction.

Flatter no man. Speak the truth whenever thou openest thy mouth. At times, indeed, the suppression of truth may be commendable; but lying is always detestable; for it shews the sycophant, the slave, and the coward.

Avoid women and wine: the first will bring sorrow and compunction of heart; the latter, madness.

Has a man injured thee? pity, or forgive him. Revenging of an injury will soon pierce thy own soul, and create thee new enemies. Besides, consider that thou thyself hast need of forgiveness.

Pray without ceasing. For although thy prayers cannot alter the unalterable

laws of the Deity, or reverse the general system of things; yet the God of Truth hath declared, that whatever thou askest with a sincere heart that is for thy good, he will bestow upon thee.

Think of these things, and lay up these counsels in the cabinet of thy heart.



CHAP.

CHAPTER III.

Against DISPUTATION, AVARICE, and EXTRAVAGANCE.

ASSUME not a big look, or an haughty air; neither attempt to pass for what thou art not; but endeavour to be what thou appearest.

If thou enterest into an argument with any man, let it be with an intention of growing wiser thyself, or to edify the person thou talkest to; not out of a pitiful ambition to display thy abilities, or to extort the admiration of fools.

Survey the sons of men. One saith, I am exceedingly wise; another saith, I am exceedingly wealthy; and another boasteth his descent from a long line of illustrious ancestors.

If thou art wise in thy own conceit, thou art a fool; if thou pridest thyself in riches, consider how fleeting they are; if thou buildest thy reputation on the wisdom or virtue of the dead, the
poorest

poorest peasant can lay a claim to such kind of reputation with as much justice as thou.

The proper use of all things is commendable; but the abuse and perversion of the most excellent is highly criminal.

Hast thou wisdom? display it in advising the illiterate, in improving the minds of those with whom thou conversest, and in shewing by thy example, that the most wise are the most virtuous.

Hast thou riches? employ them not as ministers to thy wickedness, or as pimps to thy lusts; but in relieving the wants of the poor and needy, in encouraging honest industry, and in improving the manufactures and commerce of thy country.

Art thou of noble birth? dignify thy station: thy high rank cannot adorn thee.—Let not thy father's, and thy father's great grandfather's virtues find a tomb in thy person.

Beware of avarice. It hath a sting that will pierce thy soul, and corrupt thy very marrow.

The

The covetous man is uneasy in his own mind, and is hated by all the world.

He resembleth the bird that hideth treasure, but useth it not. He is like a sponge that draweth moisture, and his heir very frequently squeezeth it out. He starveth himself in the midst of plenty. He is like the grave that is never satisfied; and when the tomb, long defrauded of his due, calleth for him aloud, and Death takes him by the hand to lead him thither, he casteth his eyes on his beloved treasure, and fain would take it with him.

Beware of extravagance. Wilful waste leadeth to woeful want; and sorrow, and misery, and distress, and hunger shall attend the man that squandereth away his wealth. He shall live unhonoured, and shall die unlamented.

CHAPTER IV.

*The INCONSISTENCY and FOLLY of
MAN's CONDUCT.*

THE foolishness of man is extremely marvellous; is almost incredible.

He taketh pride in things that redound to his shame; and is ashamed of those that would redound to his honour.

Is a man caught on his knees, addressing the Supreme Creator and Governor of the World, he blusheth like a young child, and hangeth down his head like a coy virgin.

Is a man seen by his fellows relieving the wants of the necessitous, an awkward shame sitteth on his face, and they laugh him to scorn.

Is a man suspected of being pious, virtuous, or upright; or of acting agreeably to the precepts of *his Saviour*; lo, he laboureth much, he taketh vast pains to prove himself a rascal, and a villain.

Is

Is a man reputed modest and chaste? he assures his companions with great vehemence, he wanteth not for impudence; and he boasteth of having lain with a multitude of prostitutes he never saw, and of having seduced a multitude of virgins he never knew.

To shew he is unawed by the threats of his Maker, and unfettered by the chains of religion, he dares damnation, by swearing to infamous falsities; and soon becomes what he says he is.

What a contradiction is man!—what an inexplicable riddle!—what a strange compound of inconsistency!

Man, foolish man, trembleth at a shadow, and fighteth with Omnipotence. He feareth a worm, yet biddeth defiance to *his Saviour*. He scrupleth breaking the laws of man, but boldly violates the commands of God.

He well knoweth that swearing is a vice, and that it is detested by all wise and good men, yet he is guilty of the practice, and will not tell a common story, or speak one sentence, without confirming it with an oath.

He

He well knoweth that those who swear much, will also lie much; and that more credit is given to the man that swears not at all, than to those that swear a great deal; yet, nevertheless, he uttereth the most horrid oaths and deadly imprecations on his head, and his hearer's s—l, to approve himself a Man of Spirit.

He well knoweth that happiness is the sure reward of virtue; yet he goes in quest of misery in the gardens of vice, and shuns his physician for the company of his assassin.



CHAPTER V.

*Against INTEMPERANCE, DRUNK-
ENNESS, and ENVY.*

AVOID intemperance. Flee it as thy bitterest enemy; and reflect, that every glass thou drinkest beyond what is proper or convenient for thee, changeth its nature; and from being a cordial, becometh a poison; from being an innocent refreshment, becometh a destroyer of thy health.

Put not then a foe in thine head that shall steal away thy senses; or thou shalt resemble the foolish man, who being in possession of a strong citadel, openeth its gates to let in the enemy.

A drunken man resembleth not a beast, but he is worse. A beast knoweth and obeyeth the Laws of instinct; but a man that acteth contrary to the dictates of reason, by voluntarily depriving himself of that which is the characteristic of his species, may be properly termed a rational brute.

C

Envy

Envy not any man. The scepter'd monarch, or titled personage, thou seest stretched under the canopy of greatness, or lolling in his gilded chariot, drawn by fiery horses, may be more unhappy than thou art.

True felicity consisteth not in outward shew. It consisteth not in the pomp and splendor of the things of this world ; but it consisteth in possessing a conscience void of offence, towards God and towards men ; which can be acquired only by doing thy duty to thyself and thy neighbour.

Endeavour as much as thou wilt, thou canst not acquire the wisdom of one man, or the wealth of another : but thou canst gain a much better acquisition.—Thou canst gain integrity of heart.

When thou seest a man feasting on ortolans and venison, and drinking claret and burgundy ; or hearest him calling in a tavern for the choicest dainties of the earth, when thyself art eating thy homely meal ; repine not at his superior felicity. Couldst thou see
the

the heart-felt pangs he feeleth, or conceive the anguish of soul he endureth in private, instead of envying, thou wouldst pity him ; instead of repining at his fancied felicity, thou wouldst be rejoiced at thy superior happiness.

Grand cloaths, superb equipages, numerous servants, magnificent houses; are frequently the insignia of woe, the marks of misery. Under a star and garter a treacherous heart often lurks ; and beneath a thread-bare coat an honest soul may dare reside.

Be not then envious of others condition, but be contented with thy own. The God of wisdom and Justice has cast all our lots with an equal hand.

“ Are these things so ? Is God, the
 “ God of Justice and Wisdom, if he
 “ has bestowed the luxuries and conveniences of life on the mean and
 “ worthless, and deprived the sons of
 “ Honesty and Wisdom of common
 “ necessities ? ”

Thou fool ? wilt thou arraign the Almighty's wisdom ? Wilt thou question the power of the God of the world ?

Knowest thou not, that whatever God does is right? That his judgments and mercies are alike founded in equity? That he can reward the mean, humble beggar here, with a contented spirit, and seat him in the most exalted place in the mansions of bliss?



CHAP.

CHAPTER VI.

*The WISDOM of the ALMIGHTY
shewn, and the ARROGANCE and
PRESUMPTION of MAN. RE-
SIGNATION to the WILL of the
DIVINE BEING, the SU-
PREME WISDOM.*

H O P E humbly then. Put thy trust in the Deity, and he will never forsake thee. Obey his precepts and he will surely reward thee.

'Though vice rear aloft its head, and virtue is abashed; tho' iniquitous men bear sway, and taste of the good things of the earth, while real virtue and true merit sit sighing in rags and poverty; yet, repine not thou.

Canst thou discern the secret ways, canst thou unravel the marvellous proceedings of providence?

Acquiesce with, and submit to, the dispensations of thy Maker. Accuse him not of injustice, but obey his will,—and learn that most difficult, though best of lessons, to know thyself,—to

bear thy lot patiently, and to wait thy great teacher Death, who shall unravel the mysterious things which now thou comprehendest not, and shew thee, that all those fortuitous and discordant things, as they now appear to thy mental optics, are the result of infinite power, and wisdom, and mercy, and are perfectly beautiful, harmonious, and just.

Thinkest thou the good shall always be unhappy? No. — Even in this world, conscious virtue feels a felicity vice sighs for in vain.—Stretched upon beds of down, or trailing the robes of royalty, amidst the acclamations of applauding thousands, the sceptered tyrant shall be a stranger to the home-felt joy that results from goodness, and shall not know the healing opiate of the poor, virtuous peasant.

And when death draweth the veil, what then shall be the condition of the great wicked man, and what the condition of the poor virtuous one? As the Lord liveth, the first shall be severely punished, and the latter amply rewarded.

The

The proud, pampered, tyrannical lord, who in this world trod on the necks of the distressed virtuous; the unbenevolent, the avaricious, the lustful, and the cruel, who placed their supreme felicity in grinding the faces of the poor, robbing them of their little substance, or their chastity; shall in the next world be footstools to the good and the just in this.

The Lord seeth all the ways of man. He knoweth the imaginations of his heart, and heareth his oaths, and his wicked speeches, long before they are uttered.

And do we think his patience and long-suffering will endure for ever? Can the God of the world see his precepts disregarded, and his words set at nought, without displeasure?

Will an earthly master, who has servants he employs to perform his works, reward those who dispute his commands; who act not as he directeth them; or who are so idle that they sleep away their time, instead of duly performing their business?

How

How much less can the creator and governor of the world, who hath allotted us all our stations, and who seeth our most secret actions, forgive us for our wickedness, or reward us for our idleness?

If we obey not the commands of our masters in this world, we shall be beaten with many stripes, and turned out of our places; and if we obey not the commands of our Lord and our Saviour, he will punish us for our transgressions here, and pull down vengeance on our heads in the world to come.

5 SE 5.

END OF THE FIRST PART.

PART.

P A R T II.

DUTIES OF A MAN,

Considered, both as a

Member of the Community,

And as an

I N D I V I D U A L.



CHAPTER I.

DECENT DISCOURSE, SINCERITY, MODESTY, and DIFFIDENCE.

TAKE due heed to thy ways, then, O man, and to the words of thy mouth.

In much talking there is folly, but a wise man thinketh of his words before he uttereth them.

Converse not with any one on obscene or profane subjects; for so shalt thou become a laughing-stock to thy companions, when thy back is turned, and those that seemed to admire thee shall speak ill against thee.

Sacrifice not thy friend to thy jest; nor prefer the reputation of a wit to the man of sincerity.

If a witty allusion, or a sprightly sentiment, should strike thy imagination, and demand an utterance from thy mouth; consider well before thou givest it to the company, whether it will give pain to any one. Thy humanity will be more satisfied at the sup-

suppression of thy wit, than thy reputation could be affected by the greatest exertion of human genius that could abash or distress thy neighbour.

Remember, O man, that before thou cloathest thy thoughts in the vesture of speech, they are thy own; but when once thou sendest them in the world, they cease to be thy property, and are common to all.

Use no superfluous words in conversation; nor affect to be thought learned by speaking difficult words; for as the intent of speech is to communicate our ideas to others, the more plain and effectual we do that, the more effectually do we answer the end for which speech was given us.

Speak not against the religion of thy country; but examine freely into the grounds of all religions, if thy avocations in life permit, or thy desires lead thee to it; and pin thy faith on the sleeve of no man, or on the opinions of popes, or pretended saints. They are fallible, weak, and wicked, like thyself; and, perhaps, much more so.

If

If thou really thinkest there are more Gods than one, keep thy opinion to thyself, and attempt not to shake the faith of the greatest part of mankind, who believe there is but one supreme being, the creator and preserver of all things visible and invisible.

If thou believest that by the priest's muttering some cabalistical words over bread and wine, they thereupon start into Omnipotent flesh and blood; that the living Jesus is swallowed whole in remembrance of the dead one; that the priest makes his Maker, and the people eat him; keep thy opinion to thyself, or reside in a country where the oesophagi, or swallows, of mankind, are as great as thine.

Deliver thy sentiments with modesty and diffidence, and they shall have greater force with the good and the wise, than if delivered with indecent warmth and positiveness.

Detract not from the well-earned reputation of the man of worth; neither fix the wreath of merit on the villain's brow.

CHAPTER II.

*GENERAL BENEVOLENCE,
CHARITY, and DISCRETION.*

CONSIDER thyself, O man, as a citizen of the world, and look on every one, however differing from thyself in sentiments, in colour, or complexion, as thy brother, and thy neighbour.

Dost thou think an immortal soul does not reside in the man whose body is black? Or that, because thou boastest greater wisdom than he, thou mayest sell him like a beast, or treat him like a dog?

Thinkest thou that were he in possession of thy superior advantages, he would not be wise as thou? — In strength he excels thee; in natural wisdom he equals thee; his blood is red as thine; his God and Father the same as thine; his feelings the same as thine.

Learn then, and practice humanity towards thy brethren. We are all
children

children of one common parent; and we have no right to treat any of the sons of Adam as we would treat the beasts of the field, that perish, and are no more.

As thou oughtest not to exercise cruelty against any of the rational species, so thou oughtest not to exercise it against any of the animal species: for thus writeth the wisest of men, the greatest of princes, "The merciful man is merciful to his beast."

Neither shouldst thou suffer thy children, or thy servants, to be cruel to any animal. The domestic ones are entitled to our care, and our protection, for their fidelity and courage; and the herd, for the nourishment they afford us. Even rapacious animals that assault, and noxious insects that infest us, are useful in their kind; and when it is necessary we should kill the one, and crush the other, we should do it instantly, and not make their pains tedious.

But as, on the one hand, thou shouldst avoid cruelty towards beasts; so, on the other, thou shouldst treat

them in their kind. Thou shouldst not fondle a monkey in thy bosom, or give thy dogs such food as thousands of unhappy wretches sue for in vain.

If thou wantest charity, thou wantest every thing; for it implies not solely the act of alms-giving, but the complex idea of philanthropy, justice, goodness, and universal benevolence.

Has God bestowed riches on thee in abundance? Give to the poor that needeth. Impart all his good gifts, according to thy abilities, to the children of misery and distress; so shalt thou have their prayers for thee here, and enter into the kingdom of Heaven, where thou shalt be amply rewarded hereafter.

In thy charitable benefactions, avoid ostentation. Seek not the praise of men; for although the good thou doest is not the less from the motive that it proceeded from; yet thy merit is greatly diminished, if thou givest with a view to be seen of, and praised by men.

In thy charitable benefactions, let discretion guide thee, and prudence
point

point out proper objects ; for if thou encouragest a man able to labour, by thy gifts, to eat the bread of idleness, thou robbest the community.

Think of, and practice these things, so shalt thou have a contented mind, and joy and happiness shall enter into thy habitation.



CHAPTER III.

OBSERVANCE of PROMISES, good
COMPANY, CHASTITY, and
REFORMATION from EVIL.

VIOLATE not thy promises ;
but punctually perform the en-
gagements thou enterest into.

But before thou makest a promise,
weigh well and consider in thy mind,
whether thou canst perform it ; for if
thou deceivest thy friend or neighbour,
he will hold thee in derision, and every
one will despise thee.

Make no professions of esteem or
friendship, thou dost not really bear a
person. Look not on such professions
as mere words of course ; or thy treach-
ery will light on thy own head, and
shame and contempt shall be thy por-
tion.

Commune not with the ungodly ; or
the pious and the wise shall hold thee
in no estimation ; thy health shall waste
away ; thy substance shall be diminish-
ed ;

ed ; and thou shalt be universally scorned.

Seduce not the daughter of thy friend, neither violate the wife of his bosom. If thou doest these things, thou shalt surely die.

Does a man entertain a favourable opinion of thee, by admitting thee to his house, and to his secret councils ; repay not his kindness with black ingratitude by revealing his secrets, or doing any thing that shall administer pain and grief unto him.

Think not thy wickedness, how closely practised soever, shall be hidden from him ; for time, that discovereth all things, shall, when thou thinkest of it the least, expose thy dark deeds, and bring them forth into the open day.

Do no manner of evil ; but if thou hast led a sinful life, reform thee of thy iniquity, and pray to the God of mercy and goodness, to be merciful unto thee ; to grant thee wisdom to discern, and grace to execute his will ; so shalt thou obtain forgiveness of thy sins, and save thy soul alive. For though repentance is no atonement, and thou
canst

canst never practise more than thy duty, yet as God hath declared he will accept thy sincere contrition, depend on his word.

Though all the sons of men act wickedly, yet follow not thou their example. Remember, that their sins justify not, nor extenuate thine. Nay, should the potentates and lords of the earth despise the commands of the living God, and walk not in the ways of righteousness, it is no excuse for thee.

Consider that virtue and vice never lose their intrinsic quality, whether they dwell in a king or a cobbler, a peer or a peasant; but that no condition, no rank in life, can sanctify error or wickedness, or alter the essence of things.

Follow not then a multitude to do evil; nor imitate thy superiors in things that redound to their shame; but remember, that a virtuous artisan, or villager, is a much more worthy character than an ignoble nobleman, or a right honourable villain.

Remem-

Remember also, that the practice of an earl, or thane, cannot justify lewdness; nor can the bed of a princess dowager wipe away the title of prostitute.



CHAPTER IV.

On the EDUCATION of CHILDREN.

IF thou hast children, bring them up in the fear of the Lord; instruct them in the knowledge of their relative and social duties: and in every respect approve thyself a good parent unto them;—a parent that hath their temporal and eternal welfare thoroughly at heart.

Breed them not up too tenderly; but in their youthful days enure them to hardship; to endure the inclemency of the weather; and to brave the scorching heats, or nipping frosts, at which the sons of false delicacy and enervate effeminacy, so pant and shiver, that they seem to be even at death's door.

Give them their meat in due season; but imitate not the foolish practice of the generality of fathers and mothers, by stuffing them, as it were, up to their chins; which is extremely detrimental to their health of body, and pernicious to their minds.

Rock

Rock them not too violently, or too frequently, in their cradles; or thou wilt endanger the breaking the small vessels of the brain, and introduce many disorders they may never after get quit of.

Give them not every thing their little hearts are set upon; but teach them, by thy refusing to gratify their absurd requests, to be contented with those things thou givest them, and to suppress those boundless desires they would otherwise testify for every thing they saw.

Avoid, above all things, to instil in them a dread of imaginary beings, or mere non-entities; such as hobgoblins, dæmons, ghosts, fairies, apparitions, spectres, vampyres, bugbears, witches, imps, magicians, fetches, succubus's, and genii, which fear has conceived, credulity brought forth, and superstition nursed.

Avoid also teaching them a principle of revenge, by beating, or pretending to beat, those by whom they conceive they have been wronged; or suffering them to hawl about, to pinch and hurt the poor puppies, or kittens, whose
ill

ill fortune it is to be in the houses where young children are.

Instil not into them a notion that fine cloaths are in themselves desirable, and that, therefore, those who are worse dressed than they are, are meaner; but make them believe, that it is thy goodness that has given them such, in hopes they will take care to behave better than those who have them not.

Pursue the same method with respect to money, and do not teach them to look on it as the one thing needful, or a thing of greater value than any other.

Make not their learning seem a drudgery, or labour, to them; but play them into the knowledge of their letters *, and teach them to look on their being permitted to learn their books as a favour done them.

Continually inform them, that learning and knowledge only constitute the great difference between man and man; and that they can never fail of bring-

* An excellent little book of the kind here alluded to, is printed for Mr. Newbery, in St. Paul's Church yard.

ing happiness and fortune to the possessors of them.

Make them daily increase in virtue and wisdom ; and proportion the length of their tasks to their advancement in years.—The fable of Milo, who from carrying a calf till it grew an ox, when he carried it with as much ease as before, is an excellent lesson for thee, and should spur thee to observe the like conduct with respect to thy son or thy daughter.



CHAP. E

CHAPTER V.

*The PROPER USE of RICHES.
Against UNLAWFUL SPORTS.
CONDUCT to be observed in being
ILL SPOKEN OF. EVIL
EXAMPLES.*

IF the Lord hath bestowed abundance on thee, be not a miser; hoard not up thy treasure, but consider it lent to thee as to a steward, not to gratify thy wicked desires, but to maintain thyself and family with, to relieve the poor and friendless, and wipe away the tears from the eyes of the afflicted.

Yet, let not thy benevolent disposition get the better of thy prudence, nor thy sympathising spirit banish away thy wisdom. Have due regard to thy family, and give not more than thou canst well afford; nor to an improper object.

Avoid unlawful sports and pastimes; but enjoy moderately and soberly such innocent recreations as thy inclinations lead thee to; so shall exercise brace thy
nerves,

nerves, and throw crimson on thy cheeks; and rational entertainments shall improve and delight thy mind.

If thou art entreated to become bail for a man, weigh well whether it be prudent so to do, or thou shalt put a thorn in thy side that shall pierce thy flesh.

Be cautious then in such a matter, but not obstinate: be prudent, but not hard-hearted. Let discretion guide thy steps; and if wisdom exhorts thee to become bail for thy friend, do it; and, peradventure, he may return thy kindness; but let not artful words, or soft persuasion, prevail on thee to do a thing against thy better judgment, or that a regard for thy own, or family's peace, will not justify thee in doing.

Art thou spoken ill of by any man, or thy character traduced? Seek not to vindicate thyself by casting aspersions on thy accuser, or by being provoked to anger; but consider, whether what he says of thee is true, or not.

If it be true, reform thy conduct, and rejoice that thou hast had thy faults

pointed out. If his accusations are unjust, consider they fall to the ground, like arrows shot against a well tempered breast-plate. And give a lie to his charges against thee by acting so uprightly as to gain the esteem of all that know thee.

If any one commend thee, be not puffed up with pride; nor deem the voice of flattery the voice of truth.—If what is said in thy praise be true, continue thy good conduct; if it be false, endeavour to acquire those virtues thou art told thou possessest.

Our friends are often more dangerous than our foes; for their examples corrupt us, their praises enervate us, and their persuasions seduce us. But our enemies, by exposing our weaknesses, and pointing out our errors, give us an opportunity of amending them.

Let not the examples of thy friends make thee swerve from prudence. Reprove them for their follies with an honest plainness; or if they are of superior rank to thee, and of a temper that will not brook reproof; consider, there are different methods to be pursued

sued with different people.—The pride of David, that would have taken fire at the plain remonstrance of Nathan, was yet subdued by a representation of his guilt, couched under the form of a fable.

Be not so haughty as to despise a man in thread-bare cloaths; or so mean as to lick the spittle of a well-dressed scoundrel.

Prefer plain-dealing to politeness, and sincerity to complaisance.



CHAPTER VI.

*DUTIES of an ARBITRATOR:
ADVICE, how to be given. MASTERS and SERVANTS DUTIES:*

AR T thou requested to become arbitrator in any disputes between thy friends or acquaintances? Let impartiality and candor sway thy mind; banish prejudice; and do as much justice to thy greatest enemy, as thou wouldst to thy dearest friend.

Before thou givest thy opinion, reflect on the importance of it. It may injure the honest man, and award the damages to the offending party.

If thy advice is asked, give it with deliberation and judgment, and let the manner of thy giving it be modest and friendly; for if it be given in a dictatorial, arrogant manner, its force is greatly lessened and thou wilt not be thanked for it.

Presume not to admonish any one on a subject thou art not acquainted with; or thou wilt, peradventure, mislead thy

thy friend, and draw his indignation upon thee.

In like manner, if thou doubtest thine own judgement, and dost desire counsel of thy neighbour; apply not to one whom thou knowest ignorant of the affairs thou lackest advice about; but speak to a man of knowledge and integrity; whose piercing eye can see the case in its true colours, and whose honesty of heart will induce him to speak his real thoughts of it.

Beware of asking advice of a man, if thou intendest not to follow it; for so shalt thou affront thy friend who intendeth thee good: neither ask advice of any one, if thou hast already determined within thy own mind how thou wilt act.

Despise no Man for his Defects of Person or mind; but thank the giver of all good gifts, that he has bestowed greater favours on thee; and at the same time reflect, that the greater talents he has endued thee with, the more will he require of thy hands.

Art thou a master? Treat thy servants with lenity and kindness; shew,
by

by thy example, how they ought to lead an upright and virtuous life; and edify and instruct them by reading, or causing to be read, on the Lord's days, or at other convenient times, select portions of scripture, and making them join with thee in prayers and thanksgivings to the Most High.

Art thou a servant? Endeavour to do thy duty in that state of life unto which it hath pleased God to call thee, with a contented mind, without grumbling, and without ceasing.

Art thou visited with sickness? Bear it patiently.

Art thou reduced from a state of opulence to a state of misery? Repine not at thy condition; but comfort thyself with thinking, that thou art much happier than many wretches, that toil in the mines; that work in the galleys; that support a wretched existence in Afric's burning deserts, or Lapland's frozen climes; or than the great wicked man that bends almost beneath the goods of fortune.

Be contented then in whatever state of life thou art placed, with a well-grounded

grounded hope, nay, with a moral certainty, that the God of Justice and Truth, will reward thee, if thou doest thy duty, with a place in the mansions of bliss, where there are no sorrow, no lamentation, no misery, but where unfading and perfect happiness reigneth for ever and ever.

END OF THE SECOND PART.

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P A R T III.

OF THE

Leffer Duties in Life,

Incumbent on

M A N

To practise, not merely from positive SCRIPTURAL PRECEPTS, but from the Nature and End of his BEING, considered as a

DEPENDENT CREATURE.

PART III.

OF THE

Lesser Duties in Life,

Inculcated on

N



M

To be placed in the hands of the
five SEVEN HUNDRED PRECEPTS,
but from the Nature and End
of his Being, considered as a

DEPENDENT CREATURE.

CHAPTER I.

*PATIENCE in HEARING, and
MILDNESS in REPROVING.
Against HAUGHTINESS, IM-
PROPER APPAREL, BUILD-
ING on EXPECTATIONS and
TRUSTING to ASSURANCES.*

BE ever more forward to hear than to speak. Thou mayest be instructed and edified by the speech of others; but thou canst not be instructed or edified by speeches of thy own.

Nothing is so tedious as a “twice-told, foolish tale, vexing the dull ear of a drowsy man;” yet it is very common for people to tell their tales over ten times, though they receive every minute a sufficient notice by the yawning of their auditors, how disagreeable the repetition of them are.

Such an offence against good-breeding do thou avoid. And exhort, in a mild and gentle manner, such murderers of time and patience, to be more discreet and mannerly for the future.

F

Avoid

Avoid also a haughty and supercilious air. In company, be mild and modest; brow-beat not the man who hath less wisdom, more modesty, or who is not so well-dressed as thou;—enforce not thy arguments by noise, or vehemence; but imitate the young men of Sparta, who, though of high courage and great wisdom, were modest as young virgins.

Affect not tawdriness or singularity in thy apparel. Think not worth consists in dress, or equipage, or superb houses.

Consider, that if thou placest thy merit in thy rayment, thy Taylor is the person honoured; for thou art only a displayer of his skill, a mere reflector of his glory.

Yet, on the other hand, avoid slovenliness. In all extremes there is folly. Dress thyself according to thy rank and fortune; for as thou art a link of the great chain, the bread of multitudes, in some measure, depends on thee.

The trade and manufactures of thy country depend also on thy living in a manner suitable to thy station. Thy
house

house should be kept agreeable to thy fortune, or thy connections; neither too extravagant, nor too parsimonious, if thou wouldst escape the title of a spendthrift, or a miser.

Build not too much on expectations. Many a foolish man hath lived in an expensive manner, in hopes his circumstances would be bettered, and fortune would shower down her favours on him, and hath been greatly disappointed to find he hath been only building fabrics in the air.

Trust not to the promises of the guilty great. Their throat is an open sepulchre. They speak but to betray, and swear but to deceive.

Trust not to appearances; for lo, the fairest day is often obscured by storms, and when the sea appeareth the most calm, the billows beat, and the tempests arise, lashing the rocks, and foaming at being repulsed.

But depend thou on thine own industry and wisdom. Be frugal, and temperate, and just; so shalt thou have comfort at thy heart, and shalt not be disappointed in thy reasonable expectations.

CHAPTER II.

*CONDUCT to be observed in the CHOICE
of a WIFE. GENERAL RULES
for a TRADESMAN.*

ART thou a single man, and desirest a wife? Be cautious how thou actest: look before thou leapest; or, perhaps a deep pit may be before thee, which may swallow thee up.

A beautiful woman may captivate thy eyes, and a wealthy one thy avarice. Be attached to neither, if she possess not more substantial perfections; the perfections of the mind.

Beauty hath been said to be a siren that allures, and a being that blinds us. It hath been said too, that seldom is virtue or wisdom found with it; and that better is it to marry a homely woman than such an one.

True it is, that where there is much beauty there is much temptation; as where there is much honey there are many flies. It is also true, that many beautiful women are so taken up in adorn-

adorning their persons, and beautifying their beauties, if I may so say, that they neglect to adorn the most valuable part of them, the most precious jewel they possess,—their minds.

Yet if thou canst meet with equal perfections in a beautiful woman, thou canst meet with in a homely one, wouldst thou despise her? if a pearl of great price be inclosed in a rich casket, is it of less value than a pearl of great price inclosed in a plain one? nay, is not the casket itself, if a very rich one, of much worth? and are not, therefore, the precious pearl, and the rich casket, of more value than the precious pearl, and the plain casket?

Yet, I say, be cautious. Take heed where thou fixest thy affection. Let prudence guide thy footsteps; nor hastily unite thyself in marriage to a woman unworthy of thy choice; for better, much better is it to live a life of celibacy, than to take a harpy to thine arms.

Art thou in trade? be contented with moderate profit on thy goods. Seek not to over-reach the ignorant; or

by a multitude of words and falsehoods to impose on thy customers, and thereby induce them to give thee the price thou askest.

For thy own sake, deal in good wares, or thy neighbours will not frequent thy shop, and thou shalt be deprived of thy means of livelihood.

Use all thy customers alike. Take no advantage of the ignorance of some, or the poverty of others; but do unto every one as, in the like circumstances, thou wouldst be done unto; and if a child deals with thee for the goods thou sellest, use him as thou wouldst the wisest of thy customers; so shalt thou preserve thy reputation, and be well spoken of by men.

As the credit and good name of a tradesman depend on his punctuality in paying; always take care to be as good as thy word, and to discharge thy bills as they become due.

To enable thee to do this, as well as to facilitate all thy business, have especial care to keep thy account books in proper order; not delaying to set down the things thou sellest, or the engagements

ments thou enterest into with fundry people; but write them down immediately, or thou wilt, peradventure, forget them, and wilt lose thereby both thy money and thy credit.

Make it a constant maxim from which thou wilt never depart, not to tell lies in thy shop to puff off thy wares, like unto some of the wicked, who will not sell a yard of ribband, an ounce of tea, or a pair of buckles, without telling twenty untruths.—Such practices do thou have in abomination.

CHAPTER III.

*SABBATH-DAY to be kept holy.
On LOVING our ENEMIES.
UNIVERSAL PHILANTHROPY.*

DOST thou think, O man, the commands of the Almighty are to be despised, or dispensed with? dost thou think the Lord's day is not to be kept holy?

Attend constantly on divine service, if thy necessary avocations permit thee; but by no means neglect offering up thy praises and thanksgivings to thy Maker, in the places appointed for worshipping him, on the Sabbath day.

On that day refrain from labour, and devote it to the Lord. Play no games; use no sports or pastimes; nor mispend thy time in sleep or idleness.

Fearst thou the Lord? reverence then his ministers, and pay them that respect their sacred functions demand, and gratitude for their admonitions requires of thee.

Be

Be not an enthusiast, nor an infidel. Let a rational, well-grounded conviction sway thy mind, and regulate thy conduct; for there is no merit in an implicit faith—in believing those things our judgment does not persuade us to, but the voice of others—nor is there any merit or wisdom, in denying our assent to the great and glorious truths of the Holy Gospel; but there is much folly, and much wickedness in it.

Stigmatise no set of Christians for not being of thy persuasion, with respect to their mode of religion; but love all as thy brethren and thy friends. Religion requires this of thee, and wisdom and charity approve it.

Hate not even infidels, or blasphemers. Pity their blindness, and pray to the Almighty, that he will open their eyes, and enable them to discern his righteousness and his mercy shewn to mankind, in the redemption of the world by our Lord Jesus Christ.

Love thine enemies; for if thou usest thyself to hate them, thou mayest soon come to hate thy friends. Consider that no man can be entitled to thy hate;
but

but he may to thy compassion. Consider also, that in hating any man, thou punishest thyself.

Hath God visited any one with afflictions? think not such a one is more wicked than thou art, nor presume to account for his misery.

Art thou of council with the Almighty? canst thou, with thy scanty line of reason, fathom the deep wisdom of the God of Nature? canst thou explore through the vast tracks of immensity, the ways of JEHOVAH, and declare, "Thus did God for such a cause."

Thou fool! retire within thyself. Search the movements of thy own mind; and, being unable to account for thy own actions, presume not to judge of the Almighty's. Learn to be humble; and rest assured, that the God of Power, is also the God of Wisdom and Righteousness.

Knowest thou not, that the good are often punished, and the bad rewarded? knowest thou not, that what thou callest the judgments of God for wickedness,

ness, are trials of patience? cease then thy arrogance, and adore the Supreme for all his works, whether he chasteneth, whether he exalteth, or whether he humbleth the sons of men.



CHAP.

CHAPTER IV.

*Against PERFIDY and DECEIT,
HASTE and PROCRASTINATION.
HONOUR due to PARENTS:*

FEIGN not on any occasion to be what thou art not. Pretend not at any time to perform things thou hast neither inclination or power to perform.

Deceive not thy friend, or neighbour. Inspire him not with high hopes of fortune, or preferment, or services thou canst render him, if thou meanest it not, or it is not in thy power to do it.

Allure not a woman to her ruin. Pretend not love to deceive her; neither protest thou feelest passions thou art a stranger to, or wilt perform things thou dost not intend.

Think not such doings harmless, and that it is lawful for thee to speak a parcel of unmeaning words for thy own amusement; for though it may be sport to thee, it is death to her.

Hast

Hast thou a wife, a sister, or a niece? think how thou wouldst resent a man's speaking to them in such a manner. Wouldst thou not require satisfaction at their hands? nay, wouldst thou not thirst after their blood for so doing?

Whenever, therefore, thou art about performing an action, put thyself in the place of the person thou wouldst injure, and see whether thou wouldst like to be so served thyself.

Do nothing in a hurry. Think seriously, calmly, and deliberately, before thou performest an action, or thou shalt, peradventure, repent it.

But, on the other hand, avoid delays. Delays are often dangerous, and procrastination is the thief of time. While thou standest meditating in suspense, the moments fly away: they perish, and thou art accountable for them*. What thou doest, do quickly, but not unadvisedly or foolishly; for what thou doest in too much haste, thou shalt surely repent of at leisure.

* Pereunt, et imputantur.

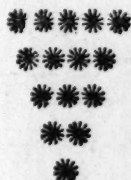
Honour thy parents. They gave thee birth; they gave thee education; they nursed thy tender years, and brought thee to the estate of man, with much labour, with much care, and with much expence. Oh, repay then their parental love by filial duty; watch their couch, soothe their cares, and let their hoary heads go down with pleasure to the grave; let the sun-set of their lives be gilded with a fair, and a serene prospect.

The ravens tend their young. The vultures love their little ones. The fiercest pard, or dreadfulest tyger, is melted into love, and into softness, by the looks and cries of their offspring: —be not thou less tender than the pard; less affectionate than the tyger.

Despise no professions of men. Cast no illiberal reflections on the members of any; but honour the worthy and the good, whether seated on a throne or a footstool, whether they adorn a theatre or a court of justice, a camp or a convocation.

Honesty

Honesty and wisdom confine themselves to no place or party, to no ranks or degrees of men. Wherever they are found, do thou love and embrace them.



CHAPTER V.

Conduct, whether a DEBTOR or CREDITOR. Against DUELLING, and revenging of INJURIES.

DOST thou owe money to any man? pay him the worth of his labour; stint not his price, for the labourer is worthy of his hire; and he that defraudeth the poor defraudeth the Lord.

Dost thou see a man of genius or learning in distress? it will redound much to thine honour if thou assistest him; especially, if thou art a person of great rank or fortune.—Learned merit has a peculiar claim to the patronage of the great, and the wealthy.

In like manner encourage the fine arts and the sciences according to thy abilities; for in cherishing them, thou doest honour to thy understanding and thy humanity.

But if fortune has been a niggard of her favours to thee, do what good thou canst.

canst. If thou art not able to raise drooping genius, or draw learning and judgment from their shade of obscurity; thou art, however, able of doing some good in the world; for there are duties adapted to every sphere of life, and every degree of understanding.

Is a man thy debtor, and is unable to pay thee? be not rigorous in exacting thy due. In time, perhaps, he may pay thee with interest; but if thou enclovest him in a gaol, thou puttest it out of his power to do it.

Is a man overtaken with liquor? admonish him not then of his error, for thy admonitions will be written on the sand. Be not angry with such an one for the foolish speeches he may utter; for he that talketh to a drunkard, talketh to the wind; and he that useth him ill injureth the absent.

Hath a man touched thy honour, as thou callest it? wash not the offence out with his blood, or by putting thy own life at stake; but associate not with him for the future.

Thy adversary, peradventure, hath a wife and children, and many relations;

tions; and thyself art a single man. Dost thou think thou fightest on equal terms with such an one? no, surely. Thou mayest kill numbers of people, whose lives are bound up with his; but he can kill thee only.

If a man giveth thee an offence without cause, he is to blame. But because he hath been rash, must thou be mad? because he hath lost his good-manners, must thou lose thy understanding? because he hath affronted thee, a man, a worm of the earth; must thou offend the living God?

“ But my character will be lost—I shall be deemed a coward—I shall be laughed to scorn—gentlemen will not keep me company.”

Man of folly, reflect!—is thy character of a Christian and a wise man lost, if thou actest up to the rules of Christianity and wisdom?—shalt thou be deemed a coward, if thou darest to act contrary to the sense of infidels and fools?—wilt thou be laughed to scorn for obeying the precepts of thy God, and thy saviour?—can there be any real gentleman—a man of virtue and wisdom

wisdom I mean by the word—that is not a Christian?—and will not such people honour thee for thy conduct?

Besides, consider, O man, weigh it well—for no possible offence hast thou a right to take away a life thou canst not give, or expose thyself to die by the sword of a duellist; for if thou diest, thou art guilty of suicide, and art a self-murderer!



CHAPTER VI.

*Against FORESTALLING and
SWEARING.*

BE not a forestaller of cattle, or any kind of provisions; for the Lord holdeth such a person an enemy to the community. Neither do thou hoard up thy corn in hopes the price may be advanced.

Sacrifice thy private interests to the public good. Love thy country; be obedient to its laws; reverence its magistrates; be submissive to thy superiors, and gentle to thy inferiors; so shalt thou be loved of God, and honoured among men.

Hast thou injured any man? Make him reparation. Hast thou been guilty of sin? Repent thereof. Hast thou wronged thy neighbour, defrauded the widow, or hurt the orphan? Make them ample restitution; for as the words of an hypocrite are of no avail in the sight of God, so repentance without resti-

restitution, according to thy abilities, signifieth nothing.

Most men are more affronted to be deemed ignorant than wicked; and had rather be thought to have corrupt hearts than weak heads. Be not thou so foolish.

In thy temper be easy, serene, and chearful. Immoderate laughter denoteth a fool, and a fixed fullness betrayeth ill-nature.

Chearfulness is the child of virtue, the fair fruit of piety. A good man, whose heart is tranquil and at ease, hath a pleasant countenance: but the wicked man carrieth scorpions in his bosom; and the guilt of his mind giveth an ill turn to the features of his face.

Happy is that man, who being of a morose, or vicious look, giveth the lie to his countenance, and like the antient sage, correcteth his natural disposition by the dictates of religion and philosophy.

Judge not, therefore, from appearances. All is not gold that shineth; and as a mean box may contain in it a
rich

rich diamond, so under a tattered rayment a good soul may reside.

Swear not at all, or thou shalt be detested by the good and the wise, and shalt be taken before the magistrate, who shall punish thee for thy evil doings.

A common swearer is an infamous character, and not less vile than a gambler. Be thou neither; nor be so foolish to imitate the well-known pretender to wit, who denied a Supreme Being, and laughed at the notion of a future state, yet could not utter three words without swearing by G—, or wishing he might go to H—, if what he said was not true.

Honour the Lord's anointed—if he deserves it. But flatter no man; for it shews a base spirit, and a cowardly mind, to speak what thou dost not think.

If thou livest under a good government, rejoice at thy superior felicity. Where a wise and a virtuous king reigneth, the laws are excellent, and are put in force; religion is honoured;
commerce

commerce flourishes; the arts and sciences are cherished; merit is called from obscurity; good men are rewarded; the bad are punished; vice and villainy, however dignified or distinguished, are held in contempt; and the people are happy.

This is the true ŒCONOMY of
HUMAN LIFE.

F I N I S.

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